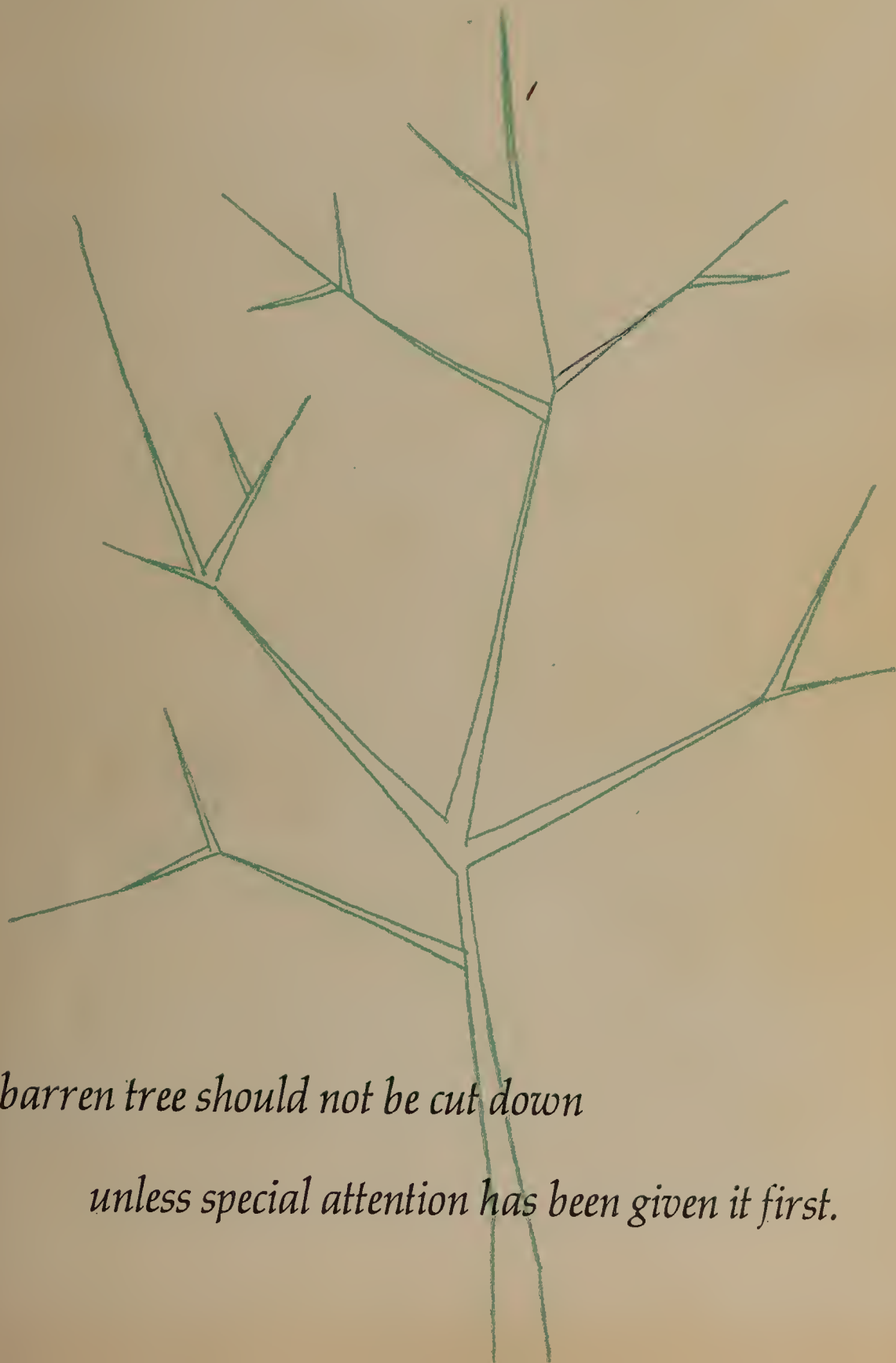


SPONSA REGIS

MARCH, 1964



A barren tree should not be cut down

unless special attention has been given it first.

SPONSA REGIS

A SPIRITUAL REVIEW FOR SISTERS

MARCH 1964

VOLUME 35

NUMBER 7

The Church and the Sister's Vocation 135

SISTER M. LIGUORI, O.S.B.

The Work of God: Creation 197

ROBERT GUELLUY

Silence in the Church 203

JORDAN BISHOP, O.P.

The Psalms 209

JOSEPH A. GRISPINO, S.M.

Book Reviews 211

NIHIL OBSTAT: Reinold Theisen, O.S.B., *Censor deput.* IMPRIMATUR:
✠ Peter W. Bartholome, D.D., *Episc. Sancti Clodoaldi.*

Published monthly by monks of Saint John's Abbey, Collegeville, Minnesota.
Rev. Ronald Roloff, O.S.B., Editor; Rev. Myron Kasprick, O.S.B., Managing
Editor; Rev. Raymond Roseliep, Poetry Editor. Advisory Board: Rev. Kilian
McDonnell, O.S.B., Sister Ritamary Bradley, C.H.M., Sister M. Rose Emman-
uella Brennan, S.N.J.M., Sister M. Emmanuel Collins, O.S.F., Mother Mary
Robert Falls, O.S.U., Sister M. Jean Frances Fiffe, O.P., Sister M. Jeremy
Hall, O.S.B., Sister M. Jerome Keeler, O.S.B., Sister M. Teresa Francis McDade,
B.V.M., Sister Mary Virginia Micka, C.S.J., Sister M. Charles Borromeo
Muckerhirm, C.S.C., Sister Mary Emil Penet, I.H.M., Sister Mary James
Walsh, S.N.D., Sister Annette Walters, C.S.J., Mother Mary Florence Wolff,
S.L., Sister M. Francine Zeller, O.S.F.

Address all correspondence except poetry to Sponsa Regis, Saint John's Abbey,
Collegeville, Minnesota 56321 (Checks payable to Sponsa Regis.) Poetry
should be sent to Rev. Raymond Roseliep, Loras College, Dubuque, Iowa 52003.
1 year \$2.50; 2 years \$4.00; single copy 25 cents. Sterling area (except
Australia): 1 year 18s; 2 years 29s; single copy 1s 11d. Australia: 1 year 23s;
2 years 37s; single copy 2s 3d. Agent for India: Asian Trading Corporation,
Post Box No. 1505, Bombay-1. Indexed in the *Catholic Periodical Index*.
Printed by Sentinel Publishing Company, 413 East Saint Germain Street,
Saint Cloud, Minnesota. Second class postage paid at Saint Cloud, Minnesota.
(Do not send mail to this address.)

The Church and the Sister's Vocation

SISTER M. LIGUORI, O.S.B.

Ora et labora is, I think, not an exclusively Benedictine rule of conduct. If one examines articles in periodicals devoted to religious, if one reads ascetical books or listens to conferences of Superiors, of spiritual directors or retreat masters, the one theme that runs through all of them is that of aiming at a right balance between work and prayer. These are the two poles in a field of force between which we have to orient ourselves as we search incessantly for that zero-point where the balance rests, the fulcrum of peace and holiness. The subject is so important that if one passes on to a higher level of religious literature, to papal pronouncements or directives issued by the magisterium to religious bodies, we find the same theme recurring with almost symphonic persistence. Listen, for example, to what His Holiness Pope Pius XII said in his address to the General Congress on the States of Perfection:

An eager external activity and the cultivation of the interior life demand more than a bond of fellowship; as far at least as evaluation and willed effort are concerned, they demand that they should march along together step by step. With the growth of devotion to exterior works, therefore, let there shine forth a corresponding increase in faith, in the life of prayer, in zealous consecration of self and talents to God, in spotless purity of conscience, in obedience, in patient endurance of hardship, and in active charity tirelessly expended for God and one's neighbor.¹

Or to Pope John XXIII as he spurs the world's Sisters to greater sanctity in his address to them before the Ecumenical Council:

The only foundation and soul of the apostolate is the interior life. . . .

A wrongly understood dynamism could lead you to fall into that "heresy of action" reproved by our predecessors. . . .

All of you, whether dedicated to a contemplative or an active life, should understand the expression "life of prayer."

¹ *Review for Religious*, 1955, p. 129.

It entails not a mechanical repetition of formulas but is rather the irreplaceable means by which one enters into intimacy with the Lord, to better understand the dignity of being daughters of God and spouses of the Holy Spirit, the sweet guest of the soul "who speaks to those who know how to listen in recollection."

There can be no doubt, therefore, that the injunction of work and prayer is incumbent on all religious. Indeed, since it is the very core of all religious life, its repetition and insistence can apparently not be dinned enough into our ears. Yet it is this very insistence on a fundamental principle so generally inclusive and mandatory for all that is perhaps partly responsible for the doubts that assail some religious at times. Should they not transfer from an active institute to a contemplative one?

The well-known principle of individual differences elicits individual responses, particularly since exhortations are received at varied degrees of physical, psychic, and spiritual vulnerabilities. The existence of such doubts is therefore understandable. The words of Father Ronald Roloff, O.S.B., seem to bear witness to this:

There is too much knowledge to be acquired. There are too many psychological and personality problems presented by the students in their classrooms. There are too many demands made upon them for time-consuming efforts of all kinds. In their harassment Sisters come upon those wonderful ideas about the contemplative life: that it is a life of leisure and rest, of purely intellectual pursuit of truth; a life in which our affections and aspirations are given freedom and pre-eminence, and in which we rise above the day-to-day problems of this world.²

I do not know how generally widespread is tension due to a seeming conflict between contemplation and action found in the lives of religious women. But whenever and wherever it arises it seems to demonstrate two things: (1) that the Sister does not have the moral certitude to enable her to maintain the correct ideal of her religious life and to retain a firm grasp upon her convictions and ideals; (2) that an integrating element in the religious vocation is either not there or is not potent enough to heal the breach which the harassed soul is experiencing, torn between the pressures of her spiritual life and her professional life.

² *Sponsa Regis*, December, 1962, p. 109.

Now this integrating element can only be *the Church*, and I believe that there is need to consider very seriously the inclusion in our Sister Formation programs of a *well-integrated, complete, thoroughly competent Catholic study of the Church* today in the light of so many brilliant contributions available in our times. Furthermore, the theology of a religious *vocation* should be presented in such a way that its *ecclesial dimension* is thoroughly understood. Finally, I believe that such an emphasis will help to solve not only the crises which produce an exodus to the contemplative life from the active life, but also many other crises that arise in the life of the religious Sister.

THE ECCLESIAL DIMENSION OF A RELIGIOUS VOCATION

The effect of a profound understanding of the Church on the stability of a religious vocation may again be implied from papal directives to religious Sisterhoods. These directives never tire of reminding us of the necessity of sanctity in our vocation by a continued life of prayer, but in one and the same breath this same authoritative voice also incessantly reminds us of our special commitment to the Church by virtue of our holy vocation. Thus Pope Pius XII in his letter to a Portuguese Congress of Religious in 1958 wrote:

You all belong to the Church's schools of sanctity, legitimately recognized by her as such. When there are no such schools, Christian life can only rarely express that full perfection which is regarded—and rightly—as a mark of the Mystical Body of Christ in its present state.... The kind of life led by members of religious communities—one that sets a splendid mark of virtue—makes no slight contribution to the advancement of Christian life in individual dioceses.... Our times require religious who are outstanding in piety, knowledge and virtue. But you should not pursue this goal in order that men might praise your institutions but rather that... it might redound to the glory of the Church.³

On other occasions he declared:

The Church insistently demands of you that your external works correspond to your interior life and that these two maintain a constant balance.⁴

³ *The Pope Speaks*, Summer 1958, p. 55.

⁴ Address to the General Congress on the States of Perfection, *Review for Religious*, 1955, p. 129.

How could the Church in later and more modern times have fully accomplished her mission *without the work of the hundreds of thousands of religious women* performed with such great zeal in education and charity? How could she accomplish it in our day? May your dedication, love and sacrifices, so frequently hidden and unknown but suffered for the love of Christ to benefit youth, produce in the future, as in the past, a hundred-fold of good!⁵

In his address to the world's Sisters just before the opening of the Ecumenical Council, Pope John XXIII said:

No soul consecrated to the Lord is dispensed from the sublime duty of continuing the saving mission of the Divine Redeemer. The Church expects much from those who live in the silence of the cloister, and especially from there.... Yes, you must be spiritually present to all the needs of the Church militant. You may not be alien to any disaster, any mourning or calamity. Let no scientific discovery, cultural convention, social or political assembly lead you to think: "These things do not concern us." May the Church militant feel that you are present wherever your spiritual contribution is needed for the good of souls as well as for real human progress and human peace.

We could go on citing such statements from the magisterium. But the question is this: can we really comply with these directives without a full and thorough understanding of the Church, an understanding based on revelation and contemporary theology? Are our Sisters who are now being formed receiving this ecclesial orientation to their vocation?

Father Yves Congar, O.P., says:

Above and beyond its external usefulness and all its ordination to extrinsic things, religious life remains a realization of the mystery of the Church or of the Mystical Body. It is impossible to emphasize this too much: before one can cooperate in the building up of the outside Church which is for others, it is necessary that it be built up within. A religious community is a cell of the Church; better, it is a Church in miniature.⁶

Granted, then, that the concept of the religious life can never be dissociated from the concept of the Church, permit me to pro-

⁵ Apostolic Exhortation to the International Convention of Teaching Sisters, *Ibid.*, p. 137. Italics mine.

⁶ "Theology of Religious Women," *Review for Religious* (1960), p. 26.

pose for our consideration just one aspect of the Church, namely her divine motherhood, side by side with the Sister's religious vocation. Indeed, when the Holy Fathers stress so much the ecclesial dimension of our vocation, the fundamental reason seems to be that the Sister's vocation can achieve its total meaning, its maturity and perfection only in and with the divine motherhood of the Mystical Body of Christ. For what spiritual formation could be more adapted to a religious woman's maternal nature than that religious training which molds her for the role of sharing in the mystery of the motherhood of holiness within this Body?

THE MOTHERHOOD OF THE MYSTICAL BODY

Three points will constitute the focus of our considerations:

1. What do we understand by the motherhood of the Mystical Body?
2. How does the religious, as religious, share in this divine motherhood?
3. Our Lady, as the Virgin Mother of the Mystical Body, is the living reality and the model for religious women in the Church.

In developing these points, we shall take the teachings of Pope Pius XII in his immortal encyclical *Mystici Corporis* as our main guide.

1. What do we understand by the motherhood of the Mystical Body?

The Church, the Mystical Body of Christ, was born on Good Friday, through Christ's agony and death on Calvary. This fecundity of Christ's sufferings as he gave birth to the Church on the cross has been expounded by Pius XII thus:

That He completed his work on the gibbet of the cross is the unanimous teaching of the Holy Fathers, who assert that the Church was born from the side of Our Savior on the cross like a new Eve, mother of all the living. "And it is now," says the great Ambrose, speaking of the pierced side of Christ, "that it is built; it is now that it is created; . . . now it is that she arises a spiritual house for a holy priesthood."⁷

Christ's sufferings on Calvary were the birth-pangs through which he brought forth his Body, the Church, like a mother who brings

⁷ *Mystici Corporis*, America Press, par. 35.

forth her children in travail. This is the mystery of motherhood in the Word incarnate. When Saint John tells us that "of his fulness we have all received" he is referring to the fulness of divine life and holiness contained within Christ's nature and communicated to us; but he also means that Christ gave birth to the Church, that is to say, he mothered the Church as the instrument of diffusion of this plenitude to all its members.

It was on the tree of the cross, finally, that he entered into possession of his mystical body; for they would not have been united to this mystical body through the waters of baptism except by the salutary virtue of the cross, by which they had already been brought under the complete sway of Christ.⁸

As he hung upon the cross, Christ Jesus not only avenged the justice of the eternal Father that had been flouted, but he also won for us, his brothers, an unending flow of graces. It was possible for him personally, immediately, to impart these graces to men; but he wished to do so only through a visible Church that would be formed by the union of men, and thus through that Church every man would perform a work of collaboration with him in dispensing the graces of redemption. The Word of God willed to make use of our nature, when in excruciating agony he would redeem mankind; in much the same way throughout the centuries he makes use of the Church that the work begun might endure.⁹

Thus the Church possesses within her bosom an inexhaustible supply of Christ's grace. And just as Christ, by giving birth to the Church through the pain of the cross, manifested visibly the mystery of divine motherhood, so now also the Church received from him the visible means of exercising a *sacramental maternity* through which his life can be diffused to the members of the Mystical Body.

Now we see how the human body is given its own means to provide for its own life, health, and growth, and for the same for all its members. Similarly the Savior of mankind, out of his infinite goodness, has provided in a marvelous way for his Mystical Body, endowing it with sacraments; so that by so many consecutive, graduated graces, as it were, its members should be supported from the cradle to life's last breath, and

⁸ *Ibid.*, par. 37.

⁹ *Ibid.*, par. 16.

that the social needs of the Church might also be generously provided for.¹⁰

In addition to this sacramental maternity, and precisely because of it, the Church's *juridical maternity* must also be recognized. Just as any earthly mother guides her child to prevent him from stumbling and falling, just as she corrects the child's mistakes and the tendencies that may lead to harmful consequences, so the Church in her maternal solicitude must keep her children away from the dangerous path of error. Recognizing that this concern flows from the Church's participation in the mystery of the divine maternity, her children in turn lovingly submit to her ministrations and obey her injunctions.

The Church, then, participates most fully in the mystery of the divine maternity. Her life is the life of Christ, for she is his Body; she brings forth the sacramental presence of Christ through the Eucharistic sacrifice; through sacramental regeneration she gives birth to the divine life in the souls of her members, and by the other sacraments nurtures, restores, and protects this life; and through her maternal laws and counsels she protects this holiness so that she might present her children unblemished to Him who is the source of life and holiness.¹¹

2. How does the religious, as religious, share in this divine motherhood of the Church?

In God's plan of salvation, every member of the Church is called upon to share in the mystery of divine motherhood of the Church by first of all being "born of water and the Spirit" within her bosom, and secondly, by being a source of this divine life for other members of the Mystical Body. In other words, a Christian is called to be another Christ. "The whole body of the Church, no less than the individual members, should bear resemblance to Christ."¹² One must not be led to think that Christ does not need the help of his members in accomplishing the ends of the Church.

What Paul said of the human organism is to be applied likewise to this mystical body: "The head cannot say to the feet: I have no need of you." It is manifestly clear that the

¹⁰ *Ibid.*, par. 24.

¹¹ Reginald Masterson, O.P., Annual Proceedings, SCCTSD, 1961, p. 145.

¹² *Mystici Corporis*, par. 59.

faithful need the help of the divine Redeemer, for He has said: "Without Me you can do nothing"; and in the teaching of the Apostle, every advance of this body towards its perfection derives from Christ the Head. Yet this too must be held, marvelous as it appears: Christ requires His members.¹³

This is not because He is indigent or weak but rather because He has so willed it for the greater glory of His unspotted Spouse.¹⁴

In the institution of the Church Christ divinely established a distinction between the clergy and the laity. However, "interspersed between these two grades is the religious state which, deriving its origin from the Church, has its existence and strength from its intimate connection with the end of the Church itself, which is to lead men to the attainment of holiness. Though every Christian should scale these heights under the guidance of the Church, nevertheless the religious moves towards them along a path that is peculiarly his own and by means that are of a more exalted nature."¹⁵

In *Mystici Corporis* Pius XII explains clearly the specific functions that religious have to fulfill within the ranks of the Church. The hierarchical functions hold first place, he affirms, but he cites the tradition of the Fathers who, when praising the diversity of offices and duties within the Mystical Body were "thinking not only of those who have received sacred orders, but of all those too, who, following the evangelical counsels, pass their lives either actively among men or in the silence of the cloister, or who aim at combining the active and contemplative life according to their Institute."¹⁶ The specific function of the Church is "the continuous sanctification of the members of the body for the glory of God, and of the Lamb that was slain."¹⁷ Now, sanctification — holiness, adherence to God — is precisely the purpose of the religious life.¹⁸ The whole orientation of the religious life is directed towards this end, and the rule and constitution provide norms and directives for the religious to adhere radically to God

¹³ *Ibid.*, par. 54.

¹⁴ *Ibid.*, par. 55.

¹⁵ Pius XII, "To Religious Men," *Review for Religious*, 1955, p. 171.

¹⁶ *Mystici Corporis*, par. 22.

¹⁷ *Summa Theologica* II-II, q. 186, a. 1.

¹⁸ *Mystici Corporis*, par. 84.

and to definitively and irrevocably separate himself from all obstacles that may hinder or retard him. The religious, therefore, is a member of the Church who freely answers God's call to a special and more radical participation in the mystery of the divine motherhood, thereby sanctifying himself and becoming a means of sanctifying others.

The attainment of this end, its perfection, consists in charity, for it is this supernatural virtue that intimately unites all our thoughts and actions to our final end, the divine Goodness. Charity is in fact nothing less than a steadfast union of our will with the divine will, requiring that all our activities flow from the love of God. Now, woman is best disposed by nature to attain the perfection of charity in this life. Why? Because biologically, emotionally, and even spiritually, woman was designed by God for the function of motherhood, a fact supported by medical, psychological and sociological findings and therefore not mere abstract philosophizing. If she reaches the completion of her nature in motherhood her whole nature seeks the good of another rather than her own, for such is the essence of motherhood. But this is also the mystery of all love, the ability to identify the good of another with the object of one's own will. Hence motherhood and love cannot be viewed apart from each other; they are mutually inclusive. Woman, then, because of her basic maternal instincts, is by nature predisposed to share in the divine motherhood of the Church. By her religious calling, she must first use the means provided by her religious institute for acquiring personal holiness. Within the context of this religious life, like the healthy cell contributing to the soundness of the natural body, the religious woman contains within herself all the potentialities of becoming a principle of holiness within the mystical body. If she is united with God through charity, if she has wholeheartedly and irrevocably given herself to God and is sufficiently filled with the knowledge and love of God to permit that interior light to shine through in her daily actions and apostolic ministrations, God will shine through, and she becomes a providential instrument begetting life for others, mothering holiness within the Church.

3. Our Lady, as the Virgin Mother of the Mystical Body, is the living reality and model for religious women in the Church.

Mary, in her virginal purity and spiritual motherhood of the Church, is the living reality in whom religious women find the most perfect fulfillment of their own participation in the Church's divine motherhood. The Blessed Virgin's personal holiness — her supernatural grace, the virtues and the gifts of the Holy Spirit that were lavished on her — and her role as God's womanly associate in transmitting and perfecting divine life among the members of the Church are intimately connected. Mary's Fiat at the Annunciation merited, by a moral exigency, the fullest outpouring of the Holy Spirit himself upon the body of believers that would form her Son's own Mystical Body. Her spiritual maternity was a consequence of her divine maternity and her virginal sanctity as mother of God was the principle by which she conceived the Church as the principle of all human holiness. And as her Son gave birth to the Church on Calvary, she, too, through her compassion and her co-redemptive activity as his mother, brought forth with him — though subordinate to him — in fullness of life, the Mystical Body of Christ.

Now, natural motherhood does not cease with the birth of a child but goes on throughout the child's life. Similarly, Mary continues to play her role within the Church in nourishing the life of the Mystical Body which she has spiritually begotten. As she extends her charity, mercy, and fidelity in obtaining supernatural graces for men, we see her personal holiness, exercised in sublimest womanliness, namely, in spiritual "motherliness," reaching to the utmost confines of a supernaturally starved world.

This is why the Church, by her nature and mission, reflects Mary's own spiritual life. And the religious Sister, in so far as she shares uniquely in the Church's spiritual motherhood, mirrors also and finds in the virginal sanctity and spiritual motherhood of Mary the living reality, the model and exemplar of her own religious life.

CONCLUSION

We have tried to see how the religious Sister, by virtue of the emotional and psychological facets of her womanhood, is basically equipped to reproduce precisely by her vocation the mystery of the divine motherhood of the Church understood in

its theological and doctrinal foundations. In so doing she becomes a witness to the Church, making concrete and giving realization in herself to the mystery of the motherhood of the Church.

Certainly, this would not be the only aspect of the Church that could be explored in terms of the Sister's vocation. As a matter of fact, the religious vocation could be further integrated into other aspects of the Church's mystery in a similar way. Take, for example, the sacramental symbolism of the Mass and of the Church herself. The very life of the religious is expressed in this dedication of Christ to the Church and of the Church to Christ which reaches a climax in every Mass. The very same act in which Christ, the High Priest, offers himself to the Father as victim of the redemptive sacrifice, renders him present and accessible in the Church sacramentally; and similarly, it is only in the charity and self-dedication of the religious life that a soul, in giving herself to God and to neighbor, can bear witness to this unifying force of Christ's charity as he gives himself ever anew to the Church.

Again, we have the concept of salvation history, with its culmination in Christ's personal intervention, its continuance in the organic growth and development of the Church, its eschatological vigil awaiting Christ's second coming at the Parousia. A deep realization of the salvific actions of Yahweh — the *mirabilia Dei* — climaxed by the God-man's appearance and redeeming activity, continued in the action of the whole Christ, is vital in the understanding of Christ's redemptive mission which is still going on and will go on till the end of time. In the context of salvation history a religious vocation can yield a wealth of meaning, otherwise overlooked. Christ's role as Suffering Servant of Yahweh reveals the fruitfulness of his sacrificial love and the triumph of his life-giving death. This should lead a religious to a deeper penetration into the mystery of Christ acting in the Church today, and this penetration is bound to open up to her the riches, the depth, and the efficacy of the sacrificial life embodied in her own religious vows.

And what shall we say about the "genealogy" into which the religious Sister can truly be inserted? Christ is the primeval sacrament of God because he is the sign of God's redeeming grace; and the Church is the sacrament of Christ because she is his prolonga-

tion in time and space. The Sister in turn is given to the Church as a kind of sacrament, a visible sign, "a symbol," according to Père Congar, "of the heavenly Kingdom, of the Church as a social and public reality placed in the world in virtue of God's right to affirm and establish his reign"; "a sign that the spiritual exists, and that this world is passing away"; she is a sign "of death, not sorrowful but joyful, serious and important"; she is a sign of the "essence of all Christian life, an Easter life, the mystery of life and death"; she is a sign "that God exists, calling the world to the obedience of faith."¹⁹ If Christ is the sacrament of God, the Church the sacrament of Christ, and the Sister a kind of sacrament—a visible sign—of the Church, then she is also a sign of Christ, and a sign of God.

What a marvelous possibility is opened up by such aspects of the Church's mystery if they can be systematically arranged in a course of study having as one of its primary objectives that of orienting and integrating the religious vocation into the mystery of Christ's Mystical Body. It is important to the life of the Church that such an understanding be developed early in the training of the religious Sister, and that effective ways and means be continually explored to improve and develop such understanding ever more.

In conclusion, allow me to bring you the words of Father Robert Pelton of the Congregation of the Holy Cross, speaking from Notre Dame University:

The Paschal mystery is at the heart of the efforts of Sister Formation. Because the religious has vowed to live the Christian life perfectly, she must draw her vitality from dying and rising with Christ. Whether she is praying, working in the laboratory, or teaching a class, her work is joined with Christ and shares the cosmic significance of his redemptive love. . . . Christ stands at the center of all creation and beside him stands the Christian. Because of her complete consecration, the religious can stand very close to our Lord. She senses a great harvest in our time. Will she not also perceive a special creative work which she alone can exercise? . . . In this work of sub-creation, the religious Sister has a significant role to play. Her role in the apostolate will make incarnate her union with Christ in his redemptive mission.²⁰

¹⁹ *Op. Cit.*, p. 34.

²⁰ Proceedings of the Annual Convention, SCCTSD, 1962, p. 114.

The Work of God: Creation

ROBERT GUELLUY

We should be in this world as seers who have an eye for the invisible, who have a new sense — faith — permitting them to interpret all things in ways which go beyond appearances. We must be believers. It is not enough to be generous, to be courageous. There must be a firm foundation of faith, a supernatural viewpoint.

Ordinarily, we live according to externals, in a too natural manner, with much courage perhaps but rarely seeing things as God sees them. The great renewal is to see with the eyes of faith, that is, to see as God himself sees, to give to our lives and to everything about us the meaning which corresponds to the divine thought. Our lives should manifest belief in the revelation that God has made of himself, according to the participation he has given us in his own knowledge.

The foundation of every Christian life and the basis of all religious life is, "It is truly meet and just." We ought to deepen our awareness that God is truly worthy, that he is wholly deserving and merits in all truth the openness and the confidence that he asks of us. Our Christian life is a life nourished by trust, and trust is the greatest homage one can give to another since it is a gift of oneself — of one's essence — and not just an external offering.

Let us try to penetrate more deeply into the affirmation that God is the creator. We are created; we know this by our faith. We know from revelation that God has made us, that we live in receiving our very being. We exist by holding from God all that we are together with all that we have. To believe in creation is to accept the spirit of poverty which ought to lead us to be poor not only in regard to external things, to objects which we use, but even in regard to ourselves, in a detachment which pierces to the heart of our heart. It is necessary that we cease acting as proprietors in regard to objects as well as in regard to good ideas. We live in receiving ourselves; we do not belong to ourselves.

It is to God that we belong. Let us lay aside arrogance and pride in possession in order to have the souls of poor ones who believe in creation, in order to receive ourselves from the hand of God, to accept ourselves from his heart, to consent to our dependence in utter confidence.

The notion of creation brings us face to face with God. To say that the world is created is to say that it comes from Someone and is going to Someone. It is to perceive behind living things a presence; it is to explain reality by a heart; it is to apprehend behind the visible an invisible affection in which all things subsist.

Let us consider for a moment the Cure of Ars, his little church and house, places especially well preserved in their original state. One experiences a certain emotion in looking at this church and house; they are not just any buildings. Again, the saint's casserole does not interest us as a dish — ours are much finer today — but what grips us is the fact that it is *his* casserole. Its value comes from the one of whom it speaks. Such things are signs; they put us in the presence of someone; they are mediators. They bring to life a personality; they place before us a capacity for loving; they are messengers whereby we understand the one they recall. When one enters the Cure's house, one feels quite different than when entering a hotel room, which is anonymous. In the quarters at Ars one contacts an invisible presence.

This example illustrates the transformation which ought to be made in us by the doctrine of creation. The world is so wonderfully adorned that everything in it is a manifestation of the divine action — of an action ever present, operative at this moment. You would not be alive at this moment were God not acting, were *his own life* not sustaining you. In this perspective we must view the whole universe, that is, as a reminder of the Most High. And every man should call to mind God's beloved Son, for every man prolongs the Man of Nazareth.

When God created man, he made him according to his own image in making him like Christ. In every man the Father finds this resemblance and recognizes this likeness. The entire universe is thus an image, a symbol of trinitarian Life. The whole world speaks to us of the only-begotten Son who was made man, who walked our earth and lived our life. All creation reminds us that

everything is explained by the initial love of the Father for the Son in the unity of the Spirit.

We therefore know our world; we know that even inert things exist by a living presence; we know that all is a sign of the divine action operating now. Everything before our eyes is present to God's vision and thought; otherwise nothing would continue to be. We are caught up in a world which comes from Someone and which goes toward Someone, which has God for origin and term. It is a world with meaning, a world drawn by an attraction, charged with love, impregnated with the divine.

We have the audacity to explain the world by a love. We dare to say of God that he is our Father and that his work is effected solely by paternal affection. Since love is the explanation, every sin consists in distorting this love. It consists in turning against God the gift of God himself. Having been created, we can refuse the Lord, revolt against him, because he gives us existence and liberty. It is the power that he puts into us that we use in rejecting him. At the moment in which I say "No," I am utilizing his own gift against him; I spurn his freely given benefits, I exploit my existence and the liberty and knowledge he gives me. It is impossible for me to oppose him without this opposition itself being somehow dependent upon his goodness.

The divine affection encompasses me; I owe him everything — all that surrounds me, all that I am and have. All my faults, weaknesses, misdeeds are a kind of "God versus God" expression. I cannot escape this radical dependence; even my revolt against him can only be because his love allows it.

We have the audacity to believe in this first love, a love absolutely unique, completely gratuitous. If God has created the world, it is not that he has been moved — as we are often moved in our activities — by an external stimulant, since nothing outside of him exists. If God has created the world and keeps it in being, it is simply because his heart is good. The universe can be explained only in this manner. Its constant renewal (the rabbis used to say that God created the world anew every morning) springs from the fidelity of his love, the steadfastness of his affection. We are convinced of this affection which pre-exists everything and which gives rise to every existing being. It characterizes a God

who, brought face to face with his own magnificence, causes the world in which we live to burst forth spontaneously.

This world he has created from nothing. But what does that mean? It is obviously only a way of speaking, a convention of language; one does not make something out of nothing. Nothing is not matter from which one can draw forth something. To say that God has made from nothing is to say that he has drawn us from himself. We *are* by participation in his own existence, and in reality he alone *is*, in the fullest sense of the word, Being in infinite dimension. Others exist only by analogy, only by participation. We exist only as his shadow; were he not there, the shadow would disappear.

We are thus the reflection of our creator, the witness of his love. To say that he creates from nothing is to say that he creates by the eruption of his love, by the spontaneity of his heart — he who is gift that nothing precedes and generosity that nothing anticipates. He creates without initial matter, without instrument, without intermediary; it is he who directly makes us to be.

We are the immediate sign of his ever near presence. No one is closer to us than our God, even though he is completely other, belonging to another world. This infinite God — transcendent, awesome, redoubtable — is more intimate to me than I am to myself; he is near to me in an immediate fashion. I depend on him absolutely, I am directly contingent. He alone makes me to be and he does not cease to create me. He creates me by the proximity of his thought and the immediacy of his love.

He is not as I, able to act on matter only through something else which remains quite distinct from my being. When human minds meet in the same thought they are nevertheless quite apart from one another. Between them there are limiting factors which do not permit one to comprehend the other fully or clearly. I make a sound, I move my lips, I put some vibrations into the air; this sound strikes your ears and those vibrations of the material world reach out to you. After this hubbub, you elicit the thought which I suggest to you, trying to construct a way of understanding like my own. Our mutual understanding is obviously very impoverished: when you try to make me understand who you are, I succeed so poorly; you remain apart from me and I from you.

God alone is immediately present to me without any intermediary, more present to my heart than is my own soul. And I live in this intimacy, in this continual and total dependence. God makes me to be simply by his word and by his will. I am nothing else than a thought of his heart. I am a sign of what will be manifest in heaven, a foreshadowing of that overwhelming invasion of God which will transfigure me on the last day. I am nothing other than an expression of his love and the beginning of the realization of his designs and desire, destining me to heaven and promising me eternal union with himself.

All things have been created and continue to be created; all things at every instant depend on him in the same way and are explained by the same inspiration. All are part of this divine project which has caused the world to spring forth without any need for it, without any advantage being sought from it, without any movement of self-interest on the part of God. This world, all of it, causes God more trouble than delight; had he created it for some profit that would accrue to him, he would daily find himself before a gross deficit.

God has known the risk of failure even as we have. He has agreed to the hazards involved in human liberty and has accepted all losses, all inadequacies, simply because his heart is good and because, as Saint Augustine said, following Saint Paul, "For those who love God, all things turn to their good, even their sins."

God has created and God creates not through egoism, but just for the joy of being Father, for the happiness of meeting us. How astounding this is! The God of fulness and of perfection, the infinite God, the God who is all-sufficient, the God perfectly fulfilled in himself, the God who has not the need, as I do, to act in order to complete himself, the God to whom nothing is wanting in the trinitarian life — I am not unlike him! And I can say that, somehow, in his beatitude and in his joy and in the marvelous exchange of the Trinity, there was lacking to him "me." You may deny it if you choose, but it is so. And it is so for each one of us. God has not created through self-interest, seeking his own advantage, but because he is good and because otherwise I would be lacking to him, "I" in my insignificance, in my poverty, in all the smallness that I represent, "I" of whom no one will speak a few years from

now, without whom things will go on quite well. . . . But he cannot do without me. This God has need of me; I interest him; I am not an object of indifference to the creator of heaven and earth. This is the story of each one of us.

Creation expresses this idea. We are creatures, and that means the omnipotent, infinite author of all things has made us because his heart required that he be our Father. He has not created this world to amuse himself; he has not made it to heap up some kind of fortune. He is interested in each one of us and, at the same time, in all of us. He is indifferent to no one. He has created for the joy of hearing us say, "Our Father, who art in heaven."

This need takes the place for him of all else. Whatever our faults, our misery, our mediocrity, our defects which discourage us, God forgets all, God finds compensation for all; he capitulates utterly when we say simply, "Our Father, thy will be done." And God has made the universe and remakes it every day just to hear these words ascend, an echo of the life of the Trinity, an echo of the voice of Jesus.

We must live in a profound belief in the divine paternity; our thought must rejoin the thought of God; our dispositions must match his. We must be inspired by his revelation of himself and consent to this conversion: to see all things as God sees them, in the light of his presence and love. We must revitalize our esteem for our Sisters and rekindle our veneration for the state in which we are. Despite deficiencies and hardships, we must live in harmony with ourselves and with the surrounding world. We cannot be angry with those whom God loves, and we are among them! Let us refrain, then, from being dissatisfied with ourselves — this will again be a tremendous conversion.

Let us meditate on the first phrase of the Creed: "I believe in God the Father *almighty*, creator of heaven and earth." Let us ponder those words together in a fraternal prayer, rediscovering the neighbor at the same time as we rediscover God, finding again his living presence in every Sister, recognizing this presence as a sign, a manifestation of his heart, a witness of his love.

Silence in the Church

JORDAN BISHOP, O.P.

Beneath the simple figures of the account in Genesis we discover man: a lost, frightened creature, hiding from God in the garden which is no longer his home. God is seen no longer as a friend, but rather as a terrible judge, for sin has come into the world. Man is powerless to undo what has been done.

But the terrible God suddenly conceived in man's now tortured imagination is a merciful God. He does not leave man alone with his folly, but rather seeks him out, and with God's just judgment there is born hope; the dialogue of salvation has begun.

The initiative is always with God, for only he can heal the wounds of sin. But it must be done in such a way that man can freely respond to the divine initiative. The dialogue continues for thousands of years, and we have a record of it, the history of God's salvation, manifested in many ways, through a multitude of chosen men, men whose mission involves the making of a people, almost against their will, for they are not always faithful. Their fathers, driven into Egypt by hunger, remain to be enslaved, a hard and brutal slavery like that of sin; freedom also has its price, and the will to pay it is not always evident. To gain it, the emissary of God demands a hard trial: they must push out into an unknown desert, far from the fertile valley of the Nile, and give themselves utterly to their God, to his word, to his presence. They must leave the fleshpots of Egypt and brave the nothingness of the desert, upheld only by the word in the mouth of a prophet, confident that deeds will follow. Their hope was not in vain, and the image of their going out of Egypt dominates the history of the chosen people. In the cold silence of the desert He is there, to bring them to a land of promise.

This also must be won, and at times hope falters. Their promised land is an elusive thing, and even the glories of David and Solomon barely survive their reigns. They have escaped the slavery of Egypt, but that of sin is still present, and their prophets

will not let them forget. They have a promise of liberation, as they had in Egypt, but waiting is hard, and their response is weak. Yet as they wait they learn, and the dialogue between God and his people becomes more intense with every crisis. The hand of God is ever present, his wonders never cease, yet he himself is remote, as elusive as the wonderful land of promise.

The promised kingdom is not of this world; the martyrs of the Machabees give eloquent testimony that they have understood. But the perfect response has yet to come; God will be satisfied with nothing less than perfection. He gives himself, and from Jesus Christ, God and man, a definitive response is given. God and man are reconciled once and for all. The response which came so feebly under the old dispensation is now a reality. The response to the divine initiative is in Christ, and it is in the Church.

THE CHURCH: RESPONSE TO THE GOSPEL

In the Church the divine initiative is present in all its power. The victory of Christ is complete, and having given himself on the cross, he sends his Spirit to remake men in his image. God's living Word is in the Church, his grace abounds in the sacraments in which, faithful to the model of Christ, the Christian not only comes in contact with the divine initiative, but also responds to that initiative with a new life, the life of the children of God. These are individual, personal things, for no man is forced to respond to grace. But there is something more, something vital that transcends the individual and grows into the mysterious reality that is the Church, a spiritual thing, the work of the Spirit, and at once a corporal thing, the Body of Christ, visible in the world of men. Only there can man find the fullness of the divine initiative, only there can the response to that initiative grow as it should, only there can the dialogue between God and man, perfect only in Christ, hope to reach some degree of perfection in the rest of men, as they unite themselves with Christ. The Church is a special community, a communion in the things of God,¹ and even the hermit, conscious of his special vocation, must sense,

¹"Dans les nouveaux catéchismes, les sacraments retrouvent cette place kérygmaticque, qui leur avait déjà été assignée par le Symbole des Apôtres, dans son article si riche de sens sur la "communio sanctorum" (id est sacramentorum)..." (F. X. Arnold, *Serviteurs de la foi*, Tournai (1957) p. 146). The nuance is suggestive: "a communion of holy things."

perhaps more vividly than others, the reality of this communion and the profound unity that grows from it.

THE LITURGY

In a sense the liturgy is something that the Church does: the Church worships God. In another sense it is something that the Church *is*, God manifesting himself to us, sharing something with us, and we ourselves responding to him. Here as nowhere else is expressed the inner communion that is an essential part of the Church. In the liturgy the Church lives the mystery of God's approach to man, where we find an unending contact with the things of God as we worship him, for the Church has clothed the rites of her worship with the language of God's revelation. We can find this in the whole life of the Church, but nowhere as in her liturgy, in the marvelous intermingling of the word of God and our response, the gifts of God and our thanksgiving. These are, in the happy expression of the Church, the Christian mysteries, intelligible only to those who have received the word, at once a source and a manifestation of divine life in the world of men.

THE CLOISTER: AN ELOQUENT SILENCE

The Church is everywhere, wherever the Gospel has been preached and the ravages of sin healed by her sacraments. But the Church lives with a special and terrifying intensity in the contemplative communities that have for centuries been a normal part of her life. One might be tempted to think of the nun or monk as one outside the normal current of life in the Church, as one who has fled from the torments of a militant Christianity to the quiet of the cloister. Yet it is precisely here that the response to the Gospel is found in its most austere fullness. Nothing else matters, nothing else suffices. Everything essential to the Church is found in these cloisters: people who have opened their hearts to the divine initiative, and whose response is as full as human weakness permits; an intense communion with the things of God, a human community where the seed of the Gospel can grow to maturity. The Word is ever-present in the unending praise of the divine office, and is carried into the silence of the cloisters to transform the lives of these chosen few. The Mass is a reality

eagerly awaited, humbly received, and communion with Christ is more than a word: it is a living sign of a union that transcends convent walls and embraces the whole world, a communion which is not seen or heard, but which is no less real for its silence.

WASTED LIVES?

The world is filled with poverty, with misery and suffering, with men and women who have yet to hear the word of God in its fullness. Is it right that some would assume to themselves the privilege of shutting themselves off from the miseries of men to be alone with God? The argument is not new, and the answer has been given: "Mary has chosen the better part, and it will not be taken away from her."² Aside from the silent testimony given to the Gospel message by contemplatives in the Church, the Church has always regarded prayer as a real *force* contributing to the realization of that message among men, a force as efficacious as is that of Christians dedicated to the active life, to preaching, to works of charity, to the social apostolate. This is not a luxury, a privilege granted to a chosen few; it is rather an integral part of the life of the Church of Christ, a part of the whole economy of salvation, for in a very real sense the Church would be incomplete without it.

FLIGHT FROM THE WORLD?

From outside, the life of the cloister may appear completely tranquil, a calm sea undisturbed by the storms and distractions of the world. In fact the world is also there. The battle against the enemies of salvation is necessarily intense in these communities where the response to the divine initiative is most intense. The consequences of original sin are everywhere, and in the silence of the cloister there can be no escape, only a battle to the death with everything that is opposed to the Gospel. There is peace, but not the peace which is merely absence of noise. Rather it is the peace of a concerted union of hearts and minds, the peace that results from an intense communion with the things of God. The wounds of original sin cannot be overlooked, they cannot be

²Until recently this Gospel (Luke 10:42) was used in the Latin Church for the feast of the Assumption. The Blessed Virgin is the prototype of the contemplative, and the Assumption is the crowning of a life given completely to God, the better part of which will never be taken away.

neglected in the superficial escapism of the diversions open to the world outside the cloister. Here it is all or nothing, an open battle against the obstacles to Christian perfection, carried out in the midst of a common life as intense as that of a family, but without the human consolations of family life. Some may never find "peace" as the world knows it, since such a total dedication to Christ cannot be realized without suffering. The forms that this suffering can take are as varied as can be found anywhere outside the cloister, but the reality of suffering as part of the Christian vocation is ever present, to "fill up those things that are wanting of the sufferings of Christ." These are no weak, vacillating characters — such would not survive — and the very concurrence of strong characters in such a milieu easily creates sources of friction which can only be overcome by a profound charity.

The very dedication to the search for God can be a source of intense suffering. As he was for the children of Israel in the desert, God is the ever-present reality, yet unobtainable except through the veil of faith. He is so near, so loved for his nearness, yet at the same time the contemplative must always be terribly conscious of the abyss which separates the earth-bound soul from God. The certainty of his presence — a presence greater than that of the old dispensation, for he has given himself — is that of faith. As faith deepens — as it must, for survival — secondary, human motives are ruthlessly destroyed; the weakness of faith is revealed, so that one may come to a more profound realization of the dictum of Saint Paul: "My grace is sufficient for thee: for power is made perfect in infirmity." Hope becomes stronger, but is thrown back on its primitive motive, a naked confidence in the power of God: "For truly it was not showed unto me for that God loves me better than the least soul in grace... For if I look singularly to myself, I am right naught" (Dame Julian of Norwich). Charity undergoes a purification through the rough discipline of community life which can cut away all human sympathy, all merely natural understanding, and leave one alone with the tremendous reality of Christ crucified in the midst of human weakness redeemed by Christ, so that there "is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus." It is not that human

sympathy is despised. Rather it is simply insufficient for the perfect charity which must be present in the Church, realized in all its divine intensity.

For here, as nowhere else, is the Church: the abundance of grace locked in a merciless struggle with the powers of darkness. There are to be sure joys and consolations, even in the midst of tears, for God is present. But even these are gratefully received with a terrible awareness that here is no lasting home. Nothing remains but God. It is enough.

THE AUTHORS

Sister M. Liguori del Rosario, O.S.B., teaches at Saint Scholastica's College, Manila, Philippines. Her article is a slightly abbreviated version of the paper she gave at the convention of Major Religious Superiors of Women in the Philippines in January, 1963. — "*The Work of God: Creation*" prompts us to remind our readers that *Sister Jane Marie, S.L.*, of the Loretto Motherhouse, Nerinx, Kentucky, is the translator of this series of articles by *Canon Robert Guelluy*, who teaches dogmatic theology in the seminary of Tournai, Belgium. — *Fray Jordan Bishop, O.P.*, teaches theology in the Sister formation program in La Paz, Bolivia, works with students at the state university there, and is president of the commission on pastoral work in the Conference of Religious Men. — *Father Joseph A. Grispino, S.M.*, edits *Current Scripture Notes* from the Marist College in Washington, D.C. — *John Knoepfle* teaches at Maryville College of the Sacred Heart in Saint Louis, Missouri. His poetry has appeared in *Poetry*, *Choice*, *The Critic*, and other journals.

The Psalms

JOSEPH A. GRISPINO, S.M.

PSALM 10 (Heb. 11)

OCCASION

Psalm 10 is a psalm of trust. The poet is in dire straits and the wicked are apparently victorious. His advisers counsel flight, but instead of losing confidence he trusts in God. The date of this psalm is too difficult to ascertain. Structurally these psalms of trust are very similar to the psalms of lament.

- 1 In the Lord I take refuge; how can you say to me,
"Flee to the mountain like a bird!
- 2 For, see, the wicked bend the bow;
they place the arrow on the string
to shoot in the dark at the upright of heart.
- 3 When the pillars are overthrown,
what can the just man do?"
- 4 The Lord is in his holy temple;
the Lord's throne is in heaven.
His eyes behold,
his searching glance is on mankind.
- 5 The Lord searches the just and the wicked;
the lover of violence he hates.
- 6 He rains upon the wicked fiery coals and brimstone;
a burning blast is their allotted cup.
- 7 For the Lord is just, he loves just deeds;
the upright shall see his face.

THE SCRIPTURAL MEANING

The bard refuses the advice (1) to flee like a bird to the secure refuge of an inaccessible mountain top, a common stronghold for fugitives in those days. The defenseless bird is an apt figure because it conveys an accurate and graphic picture of a persecuted victim with no resources but flight. The fictionalized counsellor of the poet continues to delineate the scene wherein the

wicked man levels his bow and arrow at the upright psalmist with murderous intent (2). "For," proceeds the counsellor (3), "the pillars of the kingdom are law, order and justice. When these pillars are overthrown, as in this case, what can a just man do but flee?" The poet answers (4-5) that his counsellor considers only human means, whereas he looks with trust to God who sees both the impious and the holy from his heavenly throne. Alluding to the fate of Sodom and Gomorrah (6), the poet exclaims that God rains fiery coals and brimstone on the wicked as their "allotted cup," i.e., as their destiny. The poet ends his avowal of trust (7) by adding that the holy "will see his face" after the manner of a courtier admitted before his king.

LITURGICAL MEANING

As Christians we can do no better in the office of martyrs than pray this psalm as its author did by trusting in God rather than in human means. This the martyrs did, especially at the time of death.

SISTERS

The hour is shattered.
The light swarms
on the green body
and the body drowns in a cup
with all the children
who cry in a sack
that death secures with a square knot.
Candles on the altars
nail the blood upright.
The sisters come to the wells.
They draw the waters
from the desolate places.

JOHN KNOEPFLE

Book Reviews

THE SMALL RAIN. By Father Raymond Roseliep. The Newman Press, Westminster, Maryland, 1963. Pp. xi, 81. Cloth \$3.95.

Those who read and learned to value special poems from Father Raymond Roseliep in his first volume, *The Linen Bands* (1961),¹ will find their promise kept abundantly in special poems here. Both the *complexus* of his poetic, and his own poet's voice, have been enriched as they have alike grown more freely themselves. Grouped as to poetic mode into four sections, these sixty poems (many have appeared in literary journals here and abroad) vary from free, long-line syllabics ("Gliding silently as Huckleberry when night has/begun, I enter the mothering sea where the broom/of wind has been busy, and I creep along the vault...") through more traditional forms, chief among them the sonnet easily borne, to lyric bursts of imaged meaning ("...and your sun/flower/body will burn//you/merciless/and numb//under the/wound of a poem" —or, "...jump as a/child or poet/wild on the crutch of/belief in the rained-/down, colored leaf."). In commenting on such a collection, one is less anxious to identify their school as single poems, or as a whole, than to try to illustrate and say what reading them may be and mean.

In many, the "I" of the poem—whether audibly present or hidden—speaks a voice which discovers that living involves awareness of the immediate in neighboring person or event or thing (a proper familiarity may increase regard); in others, that living is sharing and love and loneliness and hope. The three quatrains, "After Many Moons," speak among other poems of these concerns. Its first quatrain sounds: "I have loved you in the summer of my arms/while the imperfect moon punctured a backdrop/of leaf, and files of bird-quiet plums/swaggered heavily over my savage hope." Further, it is Thomas Merton who suggests that Father Roseliep's poet's voice belongs to a person

who has completely committed himself to be what he is, young, American, a priest, a priest who loves people, a priest who can write about people who are young, a priest who knows how people who are not priests feel. And who can also tell them how a priest feels.

(Father Roseliep, of course, teaches English at Loras College, Dubuque, Iowa, and is a priest of that Diocese.) Poems which express these human matters are poems to return to, especially when they tell us that their maker is gripped by the craft of fitting word and image into his own varied cadences, even as he is aware and humble before all that is.

It is Josef Pieper who reminds us, in the words of Saint Thomas, that poet and philosopher are closer than other men because both are concerned

¹Reviewed in *Sponsa Regis*, January 1962, pp. 154-156.

with wonder, with "marvelling and with that which makes us marvel."² Since, as well, they equally possess power to transcend the everyday, they never lose "the childlike suppleness of hope," nor its freedom of movement. Even in such a seemingly dark poem of dread (the counterpart of wonder), his opening poem, "Vendor," there rests a latent hope for escape and truth and for light. In this readiness for marvelling and for hoping, it would seem, inhere both mode and meaning for Father Roseliep's poetry. We find it again in "Wish for Paolo," which begins, "I would loop you back, young Paolo,/with Dante's cincture or the one I/wear, and start spinning you to fellow-//ship with a girl of light...." Thus are a priest's feelings intimated.

We read, moreover, " 'It doth make a difference whence cometh a man's joy'..."—a truth of special poems here—but penned in this way by Katherine Anne Porter for Father Roseliep, and used in giving an insouciant design to a free sonnet in her respect. (Other poems, each its proper self, are in respect to E. E. Cummings, Sherwood Anderson, John Logan, William Carlos Williams, Ernest Hemingway.) "I fondle my shivering cup to toast you, lady/lettered in art/and, I think, man's awkward 'Late have I loved Thee' (beyond the wheat tender mornings he had lacked)." And so the poem also renders respect to Saint Augustine, while suggesting that "a man's joy" comes from his stance before his creator. There it is that the wonder, the hope of this body of poems center, for they record somewhat a particular man's particular finding of his stance; they are seen as first existential and then as freely Christian. "The climb/to the greenbones of Cain is steeper today than I/can manage, companioning the foggy autumn rain,/hoping our younger brother drops by/long enough to pack His mud cakes on my stubborn eye."

As such—existential and Christian—there are those poems which may bear as well a *noli me tangere*, an appropriate withholding, thus taking the stance of a man who justly seeks the transcendence of the priest. This Father Roseliep implies in his choice of title and of epigraph, the latter carefully repeating only the first two lines of the anonymous, four-line lyric, "Westron wynde," from the sixteenth century. The withholding, however, and its attendant sadness in joy (or is it joy in sadness? which is it, for anyone?) is not so much noted as left unnoted in the poetry. This true and necessary poverty of spirit is heard with poignance in the fine, pure notes of the title lyric, "The Small Rain." "After the small/rain/has rained/down//and sky is/made/clean and I/am untroubled again...." For all its sparse lucidity, this is a poem that reaches a Dantean hope, even though no more than lyric cry—"...light/will wheel to a/point/sharper than rain."

Herbert C. Burke, Ph.D.
Saint John's University
Collegeville, Minnesota

² *Leisure the Basis of Culture* (Pantheon, 1961), pp. 88-139.

Fides DOME Books

MORNING PRAISE AND EVENSONG

William Storey

A book of common prayer compiled from Lauds and Vespers of the Roman Breviary. D-27 \$1.25 (Deluxe edition \$3.95)

•

ST. PAUL: APOSTLE OF NATIONS

Henri Daniel-Rops

A fast-moving, popular biography of the man who worked out Christ's command in the early days of Christianity. D-29 95c

•

WOMAN IN THE MODERN WORLD

Eva Firkel

The nature, characteristics, and attitudes of woman; the development of women through the stages of her life; the final achievements of the perfected woman. D-30 95c

•

YOU ARE NOT YOUR OWN

Dennis J. Geaney, O.S.A.

An inspirational book on the Mystical Body in action. Outlines man's responsibility in the world in which he lives and works. D-31 95c

•

THE MEANING OF GOD

Emmanuel Cardinal Suhard

Four pastoral letters: *The Meaning of God*, *God's Providence*, *The Christian Family*, and *The Parish Community*. D-32 95c

•

SEEDS OF THE DESERT

R. Voillaume

Like Jesus at Nazareth. Answers the question for all Christians and for all religious communities of how to give yourself in charity to God and your fellow men. D-34 95c

•

GOD SPEAKS TO MEN

Thomas Barrosse, C.S.C.

A revised and enlarged version of the author's earlier book on *Understanding the Bible*. Clear and straightforward answers to questions that people ask about the Bible. D-35 95c

•

THE MODERN APOSTLE

Louis J. Putz, C.S.C.

An urgent discussion of the main themes of the apostolate and some of the modern-day expressions of it the author has originated or helped develop. D-36 95c

For quality paperbacks . . . watch for the symbol of the DOME.

Write for complete list:

Fides Publishers, Inc.

NOTRE DAME, IND.



JOYFUL "No pains must be spared to make the faith strong and joyful," said Pope Paul. To this, the weekly MESSENGERS say amen. Strength, joy, and freshness set them apart as a special kind of teaching aid for the elementary grades. There are eight editions.

Geo. A. Pflaum, PUBLISHER, INC. SINCE 1885
38 W. FIFTH ST. DAYTON, OHIO 45402



4

TO CONSIDER

ALONE WITH GOD

**Biblical and liturgical
meditations for everyday**
by Jules Heyrman S.J.

"There is an enormous range of subject matter coupled with a quiet awareness of new biblical and liturgical research. There is plenty in these books for the most gifted and sensitive of souls as well as for beginners" **Worship**. Second printing. 2 vols. (1100 pps.)

\$10.00

FRATERNAL CHARITY

by Msgr. Francois Cuttaz

The gifted author brings the New Testament concept of charity into full focus . . . presents its theology . . . and shows its bearing on every facet of our lives.

\$4.95

30 WAYS TO GET AHEAD AT COLLEGE

by Joseph Lennon O.P.

Those who teach will appreciate it . . . and students will find it invaluable. "This is a book that no serious student will leave unread" Dr. Edward Power of Boston College.

\$4.95

BAREFOOT JOURNEY

**The autobiography of a
Poor Clare by Sister Felicity**

The splendid and unsentimental story of an extraordinary woman whose keen observations will make you laugh and think. Second printing.

\$3.50



ALBA HOUSE

a division of St. Paul Publications

STATEN ISLAND 14, N.Y.

RECOMMENDED NEW BOOKS

POPE PAUL VI

THE CHRISTIAN IN THE MATERIAL WORLD

For the first time in English, our present Pope presents his personal solutions to the perennial question: May the Christian enjoy the comforts and pleasures of our modern world? What are the dangers involved? \$1.95

KARL RAHNER, S.J.

THEOLOGICAL INVESTIGATIONS: VOL. II

Man In The Church concentrates on the themes of membership and freedom in the Church, personal and sacramental piety, the nature of sin, existential ethics, psychotherapy, lay apostolate, etc. (And Vol. I has just been reprinted at a new price: 7.50) \$7.50

IGNACE LEPP

THE PSYCHOLOGY OF LOVING

From his many case histories this priest and psychotherapist tells us about human love and affection in all its types, degrees, and even aberrations. "This is a 'must book' for ALL Catholics." — *Commonweal*. \$4.95

ARCHBISHOP EMILE GUERRY

POPES & WORLD GOVERNMENT

With a Foreword by Cardinal Leger, here is the detailed and comprehensive Papal program for the erection of a world order based on international law. "This book is admirable . . . on a subject of the most vitally urgent importance." — *Catholic Telegraph* \$5.50

LANCELOT SHEPPARD, Editor

TRUE WORSHIP

With an Introduction by Rev. Frederick McManus, this study of the development and ecumenical significance of traditional worship is by both Roman and Anglo-Catholic scholars: I. H. Dalmais, O.P.; Louis Bouyer; J. D. Crichton; Gabriel Hebert; Basil Minchin; etc. \$3.50

OUR NEW SPRING CATALOG IS FREE ON REQUEST

BALTIMORE

HELICON

MD. 21202

Canada: Palm Publishers, Montreal

DIVINE WORD RECORDINGS

BY REV. LAWRENCE G. LOVASIK, S.V.D.

Divine Word Missionary, Retreat Master, Author

Two conferences of a half hour each on a single long-play High Fidelity (33 $\frac{1}{3}$) 12 inch unbreakable virgin vinyl record. Professionally produced by RCA Victor. FIVE RECORDS - ten conferences - in each album. An attractive and sturdy container.

Selected for use on the *Vatican Radio* in Rome.

EUCCHARISTIC SERIES

1. Holy Mass
2. The Mass Explained
3. Holy Communion
4. Effects of Holy Communion
5. The Real Presence

PERSONALITY OF CHRIST SERIES

1. The Incarnation of the Divine Word
2. Christ's Love for God
3. Christ's Love for His Neighbor
4. Christ's Humility and Self-sacrifice
5. The Triumph of Christ

PRAYER-LIFE SERIES

1. What Prayer Is
2. The Four Acts of Prayer
3. The Qualities of Prayer
4. Aids to Prayer
5. The Benefits of Prayer-Life

KINDNESS SERIES

1. The Commandment and Virtue of Charity
2. Qualities of Charity
3. Kind Thoughts and Words
4. Kind Deeds
5. Aids to Charity

Each Album \$19.50

Special Offer: Two Albums \$34.00
Three Albums \$50.00

Note: The conferences may also be had on prerecorded magnetic tapes, in series of five four-inch (600') dual track 3 $\frac{3}{4}$ ins of first grade 1 $\frac{1}{2}$ mil acetate prerecorded tape, each in a chipboard box. Each series of five tapes, \$25.00.

Address: REV. LAWRENCE G. LOVASIK, S.V.D.

211 W. 7th Avenue

Tarentum, Pennsylvania



SHEED & WARD

Ground-breaking new books

Mary: A History of Doctrine and Devotion

Volume I -- From the Beginnings
to the Eve of the Reformation

By HILDA GRAEF. A noted British scholar,
"Miss Graef is careful to distinguish doctrine
from legend and fact from pious exaggeration...
The first section is a very satisfactory summary
of the latest conclusions of modern Catholic
exegesis on the references to Our Blessed Lady
in the Gospels... A very useful work."

—*The Way* (London).

Illustrated \$5.95

Culture and Liturgy

By BRIAN WICKER. The world of the civilized
pagan — the world of art, music, literature — is
foreign to most American and English Catholics.
In this stimulating book, a British journalist
argues that the gulf can be bridged by a re-
formed liturgy, to the benefit of Catholic and
pagan alike.

\$3.50

At your bookstore

SHEED & WARD

New York 10003

Reprints
from
SPONSA REGIS

•
The Apostolate
of Teaching

by Sister
Mary Emil, I.H.M.

10¢

•
Superiors and
Religious Obedience

by Father
Columban Browning, C.P.

5¢

•
The Liturgical Press
Collegeville, Minnesota
56321

**THE MYSTICISM
OF OBEDIENCE**

by Rev. Bernard Leeming, S.J.

This discussion of religious obedience is an effort to give some of the theological principles on which obedience is justified, i.e., ultimately in faith in God's providence. Being an act of charity which unites humans more perfectly with the will of the Blessed Trinity, obedience is also an active virtue, requiring initiative, enterprise and resource. The reluctance which Christ experienced in obedience is also discussed.

\$2.00 cloth 80 pp. \$1.00 paper

**A DIALOGUE HOUR
OF ADORATION**

(to obtain the grace of knowing
our vocation in life)

by Rev. C. Panebianco

This 40-page long-awaited booklet contains Eucharistic prayers and a vocation directory along with pictures. 15c

10c each for orders of 50 or more

ST. PAUL EDITIONS
Daughters of St. Paul
50 St. Paul's Avenue
Jamaica Plain
Boston, Mass. 02130



Please mail

____cloth ____paper of
THE MYSTICISM OF
OBEDIENCE;

____copy(s) of A DIALOGUE
HOUR OF ADORATION.

Name -----

Address -----

City -----

State -----

Zip Code -----

"A SHOCKING COVER..."

wrote a lady to whom we sent a copy of WITNESS, the new weekly for upper-graders. "Don't show me any more pictures like that. I can't bear to look at them."

She was referring to a photograph of Father Pro facing his Mexican executioners. It was a strong photograph. But so was Father Pro. In reply to her objection we might have answered: "In WITNESS the emphasis is on living as well as hearing the Word. WITNESS, in short, does what no other religion teaching aid has effectively done; it shifts the focus of faith from classroom and book to community and world. It shows its readers how to be Christ's witnesses.

"You see," our argument would have run, "Christians cannot be formed in one or two hours each week. Catechists and parents sorely need to go beyond the formal instruction program. They need help in removing the barrier between religion learned and religion lived. WITNESS does just this.

"WITNESS is crisp, vital, and highly visual. In WITNESS the kingdom of God has the immediacy of today; Sunday's gospel the same impact as a news scoop; the saints as vivid a portrayal as sports heroes." This is what we would have told the lady.

What about you, and other parents, catechists and pastors concerned with the pre-adolescent? You'll want to see WITNESS. You'll be interested in the way it communicates the unity of religion and life. You'll want to see how it explores current themes in the liturgy, relates them to passages in Scripture, and measures the moral dimensions of the news. Say the word and we'll send free samples.

W I T N E S S

38 West Fifth Street, Dayton, Ohio 45402

PLEASE SEND FREE COPIES OF THE TWO SAMPLE ISSUES OF WITNESS TO BE PUBLISHED FOR THE WEEKS OF APRIL 12-18 AND APRIL 19-25. IF YOU'D LIKE ENOUGH COPIES TO TRY IN A CLASS OF UPPER GRADERS, INDICATE THE QUANTITY HERE_____. WITNESS BEGINS REGULAR WEEKLY PUBLICATION IN FALL. S

NAME_____

ADDRESS_____

CITY_____STATE_____ZIPCODE_____



A Richness, Depth, and Wholeness

ANNOUNCING CHRIST

Through Scripture to the Church

Francois Varillon. This great work represents an attempt, not to present a dogmatic account of what the Church teaches, but, following St. Paul, to present doctrine in a synthesis which is historical, Christ-centered, mystical, and doctrinal. "Modern man," says the author, "stands in need of doctrine which is sufficiently deep to be simple and cohesive," not piecemeal and superficially complex. For this reason, Varillon approaches doctrine through the developing and unfolding history of salvation witnessed in the Bible, and continued in the history of the Church and the Sacraments, with a final chapter on the ends of man and history. In this way he can give a richness, a depth and a wholeness to the doctrine of the Church which makes apparent its relevance and force. \$6.95

THE LIFE OF LOVE

By Leopold Bertsche, S.O.Cist. The author of the *Directorium Sponsae* series has put together a marvelous collection of writings on the meaning of the love of God. Excellent spiritual reading when time is at a premium. Just published. \$3.50

THE TRINITY AND OUR MORAL LIFE

According to St. Paul

By Ceslaus Spicq, O.P. The meaning of Christian living is explored in St. Paul's encouragement to live as "citizens of heaven" which is found to mean, above all, living in union with Christ and in fraternal charity. \$2.75

CHASTITY

Volume V, Religious Life Series

Brought together in this important volume are the fundamental teachings on chastity gathered from Scripture, history, canon law, medicine, theology, and psychology. Just reprinted. \$4.00

Wherever good books are sold

THE NEWMAN PRESS / *Westminster, Maryland*

